

of the exclusive right of the Church of England to the whole of these lands. The members of the Church of Scotland did then advance a claim to a participation in these lands, on the plea of being a national church, and of the construction of the Act itself. Other denominations of Protestants followed the example of the Church of Scotland. In the year 1819 his Majesty's law-officers expressed their opinion that the Dissenters were entirely excluded from any participation in the lands, or in the profits arising therefrom; that the Church of Scotland had no title to a share in the lands, yet that she might be allowed a portion of the rents or profits; while it is distinctly affirmed, in that opinion, that His Majesty was empowered to endow the Church of England with all the lands set apart as Clergy Reserves in each township. The declaration of this opinion was not, however, sufficiently influential to settle this long-agitated question; it continued still to furnish too fruitful a source for angry and exciting discussions, tending at once to endanger the peace and to retard the prosperity of the province. Under these circumstances, His Majesty's Government deemed it a measure of expediency to refer the adjustment of the question to the Provincial Legislature, and at the same time recommended the withdrawal of an annual Parliamentary grant of 15,000*l.* made to the "Society for Propagating the Gospel in Foreign Parts," and announced the contemplated discontinuance of an income to the successor of the Bishop of Quebec, doubtless in the confident anticipation that the settlement of the Clergy Reserves question would be immediately effected, and, consequently, that the Church of England, being secured in the possession and enjoyment for ever, of such a portion, at least, of those lands as her numbers and condition as the national establishment might require, would be enabled to bear her own expenses. This anticipation, if ever entertained, has not been realized. His Majesty's Government has, therefore, during the protracted provincial discussions on this subject, made the casual and territorial revenues of the Province (the only revenues at the disposal of the Crown) chargeable with the reduced incomes of the missionaries of the Church, and also with that of the Bishop of Quebec; still, however, adhering to the contemplated withdrawal of its support to the successors of the Bishop and of the clergy generally. It has pleased God to call our revered and beloved diocesan to inherit the crown of righteousness reserved for him in heaven. It now becomes a question of vital interest to the Church of England (for her very existence as a church in Upper Canada is involved in its decision), whether the national faith would not be violated towards the Church by the adoption of the contemplated measure. The Church possesses no other resources than those which the wisdom and piety of George the Third and his Parliament destined for her support; from the use of these she is still excluded, not by the provisions of the Act of Parliament, not by any fault of her own, but by the interposition (however well intended) of His Majesty's Government. The members of the Church in Upper Canada are too poor to assist materially in the maintenance of ministers, much less of bishops. The consequence is inevitable; if Your Majesty abandon the Church, her proximate destruction is sealed. Episcopacy without a bishop is a manifest contradiction. It is true we have a bishop in Lower Canada; but even his income (as it was derived from the late Bishop of Quebec's personal sacrifice) ceases to exist with the late Bishop. The Bishop of Montreal cannot then be expected to visit extensively even through Lower Canada, without exposing himself to pecuniary difficulty. The Province of Upper Canada could not hope for any participation in his valuable and essential services; and therefore the Church of England in Upper Canada exists no longer. If it be pleaded that Your Majesty could not, without a breach of faith towards the Legislature of Upper Canada, withdraw from them the adjustment of this question, it may with equal force be urged, that without a breach of national faith towards the Church of England the support of Your Majesty and the Imperial Parliament cannot be withholden until the Clergy Reserves be applied to the purposes for which they were piously and originally intended.

That your memorialist humbly prays Your Majesty graciously to consider the state of the Church in Upper Canada; the appeal thus made of 200,000 of Your Majesty's loyal subjects (80,000 of whom, at least, are now utterly destitute of the public means of grace), to appoint a successor to our lamented Bishop of Quebec, causing a sufficient income to be provided for him and the Bishop of Montreal, and to afford such pecuniary assistance to the newly-appointed Bishop for the supply of ministers as the increased wants of the Church demand, until the Clergy Reserves be fairly appropriated. And may God, in his infinite mercy, dispose Your Majesty to the firm and faithful maintenance of the true religion established amongst us.

And your memorialist, as in duty bound, will ever pray.

(signed) *William Bettridge.*

— No. 25. —

No. 25.

Sir,

Downing-street, 7 August 1837.

J. Stephen, Esq. to
the Rev. W. Bettridge,
7 August
1837.

I AM directed by Lord Glenelg to acknowledge the receipt of your letter of the 20th ultimo, and of the accompanying Memorial addressed by you to the Queen. His Lordship has laid that Memorial before Her Majesty, who has been pleased to receive it very graciously.

Lord Glenelg desires me to assure you that there was no necessity for the apology you have made for the warmth and earnestness which you advocate the interests